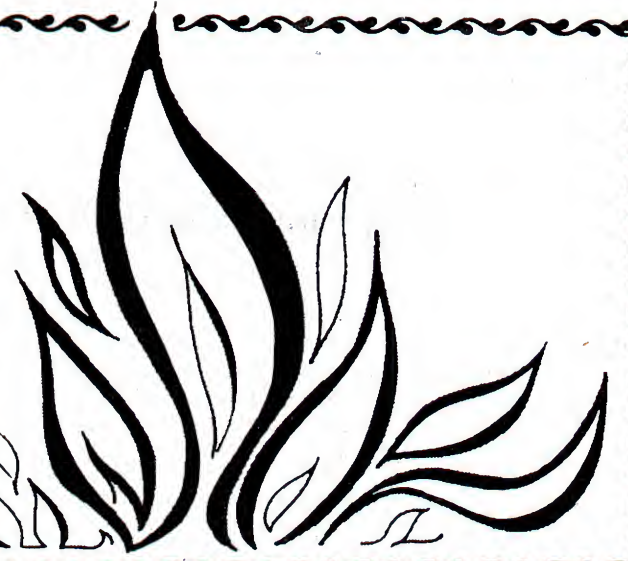


HOWNICKAN

PEOPLE OF THE FIRE



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Citizen Band Potawatomi Tribe

January, 1995

Road to self governance is no quick, easy journey

By GLORIA TROTTER

It is a long walk made in baby steps, but when it is completed, it will be a giant leap in the evolution of the Citizen Band Potawatomi Tribe.

It is self governance, that short phrase that names the long and winding road away from federal government control and toward tribal autonomy.

"Self governance is a process where the tribe takes federal funding for certain programs and where the governing body of the tribe sets spending priorities for these monies, within certain parameters," explained Citizen Band Potawatomi tribal administrator J.D. Colbert.

"The idea is that you don't have to simply replicate federal programs. Rather we can take the same dollars and reprogram the funds in other areas which have been identified as a higher priority."

Colbert said that there are

two aspects of self governance, programs which have been administered through the Bureau of Indian Affairs (BIA) or those through the Indian Health Service (IHS). Conversion of BIA programs to self governance began about 1988, he said, with ten tribes. "It was a demonstration project for six years or so," Colbert said, "before the permanent legislation went into effect this past fall to authorize 20-30 tribes a year to go into self governance."

IHS programs are still in the demonstration stage, he said. "We all expect the IHS self governance effort to be more permanent just like at the BIA."

Self governance is a "step

away from the agency bureaucracy," Colbert said. Before, programs were administered at several levels — agency, area and national. "Under self governance, more dollars will be available for direct services" because some of the funds were "siphoned off at higher levels" for administrative expense under the BIA and IHS.

"It is important to stress that the nature of the trust responsibility continues," Colbert said. "It's in the legislation." It was put there, he said, to "assuage the fears" of older Native Americans who remember the "50s termination era." During that period, the U.S. Congress terminated its trust relationship with "about 100 tribes" as

expressed through House Resolution 108. "It was an effort to remove Indians from the reservation, to assimilate," he said. "That's where relocation dollars were used."

As the Potawatomi Tribe gears up for increased self governance, the emphasis will be on health services, the administrator said. "We are gathering information on health needs and will be soliciting direct input from tribal members." Surveys are being conducted now to identify specific needs of Potawatomi tribal members, and when all that information is compiled, specific planning can begin.

The tribe is already adminis-

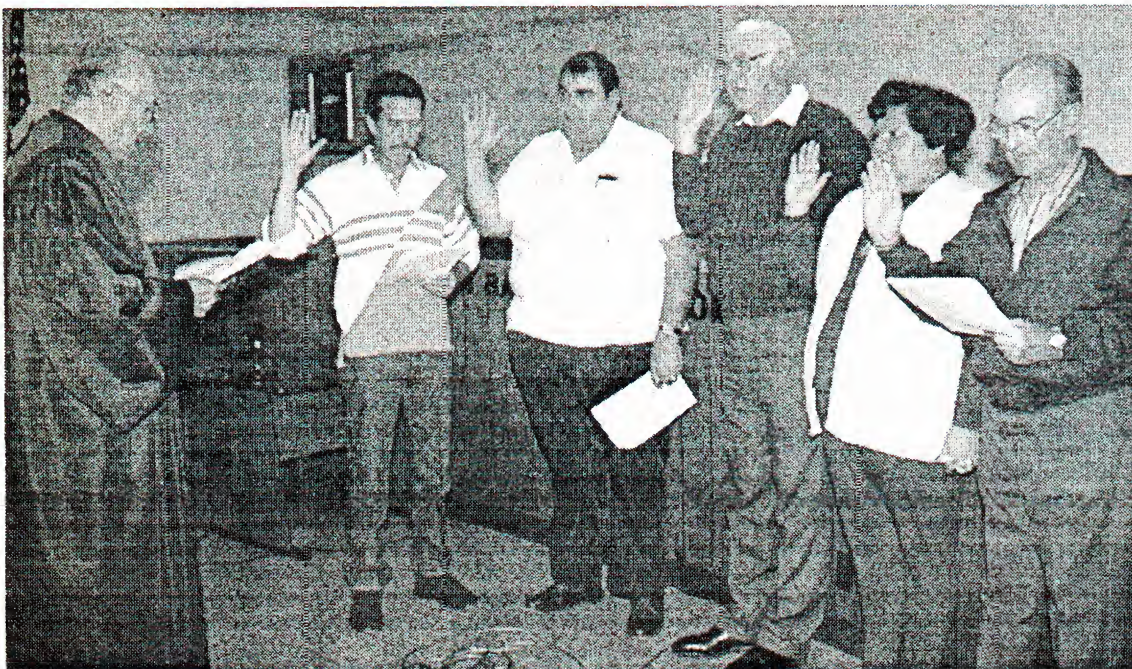
tering some programs on its own. For many years, eligible tribal members have benefitted from the health aids program which supplies prosthetics, and the tribe's pharmacy has been up and running for several months. But there are many other potential areas of service under self governance — more than can be realistically handled.

"We know we won't have enough money for all the needs," said Colbert, "so it will be necessary to prioritize spending."

One bigger baby step in the long process was taken recently with the hiring of a self governance consultant. It will be his job to pull together the paperwork and make sure the process stays on track through the year or so it is expected to take.

"Our goal is to have a self governance compact finalized by January 1996," said Colbert, who was reluctant to discuss

Continued on page 16



Election Time!

The Citizen Band Potawatomi Tribe's 1995 Election Committee was sworn in Jan. 11 to begin work on this year's election, set for June 24. On the ballot this year will be Business Committeeman #2, currently held by Hilton Melot, and all three Grievance Committee positions. Grievance Committee members are elected for two years, and Business Committee members for four years. Filing for office will be March 27, 28 and 29 at tribal headquarters. Absentee ballots should be available by mid-April. To run for office, you must be an enrolled tribal member at least 21 years old, never convicted of a felony and live in Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland or Okfuskee counties in Oklahoma. Judge Lawrence Wahpepah is pictured here swearing in Election Committee members David Bourbonnais, Gary Bourbonnais, Don Yott, Esther Lowden and Harold Trousdale.

TRIBAL TRACTS



WIC staffers complete training as certified nutrition assistants

The staff of the Special Supplemental Nutrition Program for Women, Infants, and Children (WIC) has just completed the necessary training course to become nutrition assistants. They received their certificates on January 6, 1995.

The course began in February 1994. Two manuals were completed with examinations after each of the thirteen modules and with a comprehensive final and clinical observation.

The Nutrition Education Manual contained five modules consisting of: Basic Nutrition, Prenatal Nutrition, Infant Nutrition, Preschool Nutrition and Breast Feeding.

The WIC Clinic Training Manual contained eight modules consisting of: Preparation for a Clinic Visit, WIC Clinic Visit, Growth Assessment, Nutrition Education, Hematological Assessment, Dietary Assessment, Certification, and Food Package Design.

The training will allow the WIC staff to perform certifications on WIC participants and to provide them with more in depth nutrition education.

WIC staff who completed the training course are Shari BlueBack, Lucinda Johnson, Jackie Paxson, Gena Roberts, Chris Wheeler and Tammy Wood.

"We are proud of our WIC staff for completion of this training course in nutrition," said Tribal Administrator J.D. Colbert, who attended the presentation. "I know each staff member devoted a great deal of time in completing the training requirements. WIC program director Shelley Yones should be complimented for providing this training as well as Cheryl Richardson who oversaw the training effort."

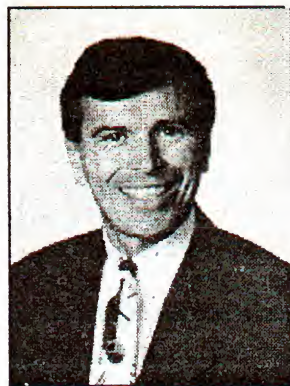
Pictured left to right at the presentation of certificates are J.D. Colbert, Tribal Administrator; Tammy Wood, Chris Wheeler, Jackie Paxson and Gena Roberts, WIC staff. Kneeling from left are Cheryl Richardson, nutritionist, and Shelley Yones, WIC Director. Not pictured are Shari BlueBack and Lucinda Johnson.

Plenary power of U.S. Congress bears watching

On Wednesday, January 4th, the new 104th United States Congress was seated. For the first time in over 40 years the majority of both houses consists of members of the Republican Party. As United States citizens, I think it appropriate that we all hope and pray that this new Congress will successfully address the paramount social and economic issues confronting our country.

On the other hand, however, as American Indians we cannot help but feel winds of apprehension blowing across Indian Country. This apprehension based upon experiences emanating from the last time that we had a Republican controlled Congress during the early 1950s.

Many of you are aware that period of time has come to be known as the Termination Era. The legacy of that era includes the termination of the special and unique relationship that has historically existed between the federal government and Indian tribes. This occurred for well over 100 tribes. The more prominent terminated tribes include the Menominee in Wisconsin and the Klamath tribe in Oregon. Many other tribes were threatened with



FROM THE ADMINISTRATOR

By J.D. Colbert

termination until 1961 when the Kennedy Administration and the new congress ceased this practice.

It was during the last Republican controlled Congress during the early 1950s that legislation such as Public Law 280 was passed as well as House Concurrent Resolution 108. P.L. 280 represented an almost wholesale abdication by the federal government of its unique relationship and special responsibilities toward Indian tribes.

This act extended state jurisdiction over and across Indian country in a number of areas. In so doing, the act effectively eroded and in many cases eliminated many of the powers which had historically

been deemed inherent in the sovereign status of Indian tribal governments. Indians and Indian tribes in such states as Arizona and California must still cope with the crippling effects of this legislation.

H.R. 108 expressed a "sense of Congress." The resolution was rooted in the seemingly never ending assimilationist tendencies of both the U.S. Congress and the state governments. Accordingly, Congress authorized funding for "relocation programs" which were designed to break up Indian communities on the reservation and across Indian country. Many thousands of Indians were relocated under this program. However, the Congress underestimated the

Indians desire to associate with one another as well as our ability to adapt. Thus, even in an urban context, the Indian community came together in scores of cities to share this new experience, and to preserve the rituals, language and culture of their homelands.

The Termination Era stands as a manifestation of the rather ephemeral nature of the special legal status of Indian tribes. To paraphrase Mr. Churchill, "What a wonderful thing that hangs by such a tenuous strand." The United States Constitution places some clear restraints on the dealing of Congress with individual citizens and the various states of our country. The Bill of Rights stands as a prominent examples as such curbs of congressional power. However, with regard to Indian tribes, there are no such constitutional restraints. None.

The U.S. Congress possesses what is known as plenary power over Indian tribes. This congressional power then is total, complete and absolute. With the stroke of a pen, Congress could terminate the very existence of Indian tribal governments across the country. This notion of plenary

power arises out of a variety of legal sources, especially that of case law. It was in *Lonewolf v. Hitchcock* (1904) that the U.S. Supreme Court firmly established the plenary power of Congress. In that decision, however, the Court relied heavily upon the principle of federal ownership (in trust) of the lands of Indians as well as the characterization of Indians as "wards of the government." In so doing, the Court followed the reasoning of Chief Justice John Marshall in both *Cherokee Nation v. Georgia* (1832) and *Worcester v. Georgia* (1833).

It is my hope that this discussion will help people to understand what is behind the apprehension currently being felt throughout Indian Country. The combination of plenary power, a new congress and the recent memory of the termination era all give cause for some concern. It is, in part, the function of your tribal government to be the guardian of our special status and of the various promises given in the past by the federal government. To the U.S. Congress we should speak with one voice, that "Great Nations, like great people, should keep their word."

BURIAL FUND INFORMATION NEEDED

This list contains names of older tribal members for whom the tribe has incomplete information. Please check to see if you or a family member is on this list. More names will published in future editions of this newspaper.

Aalto, Karl W.	Downing, Donna M	Jones, Linda Lou	Muhlenkord, Arline	Rawdon, James T.	Skinner, Howard Alan	Upton, Larry Ray
Abbott, Michael Nelson	Drake, Donna Kay	Jordan, Dorothy Jean	Muller, Arthur C.	Reagan, Vicki Elaine	Slaven, Vernice Arline	Utter, Barney R.
Abrams, Jimmy Dewayne	Durant, Julia Rose	Kadomoto, Pamela	Murray, Aaron J.	Rebold, Elizabeth	Slavin, Joe	Van Schuyver, Herbert W.
Adams, Kathleen Marie	Duray, Sheryl A.	Keefauver, Carol Gail	Murray, Arkangle Agatha	Rebold, Robert Dale	Slavin, Ray Robert	Van Veen, Emma Jean
Adams, Richard A.	Easley, William Albert	Keel, Elizabeth L.	Nadeau, Archibald David	Redburn, Thomas Lee	Slavin, Robert	Vandagriff, Patricia R.
Agnew, Bruce Edward	Eastman, Claudia	Keel, R. William L.	Nadeau, John Mark	Reece, Sandra J.	Slavin, Rosita S.	Veitenheimer, Randy P
Agnew, Cynthia M.	Elder, Janice Lee	Keener, Alita Ann	Nadeau, Leslie V.	Reed, Neva	Slavin, William L.	Vieux, Jackie Lynn
Agnew, Richard Andrew	Elissawy, Sue Ellen	Kenemore, Darrell Gene	Narcomey, Virginia	Reichelderfer, Marguerite	Slay, Ruby	Vieux, Nickie V.
Albano, Patricia E.	Elliott, Peggy Ann	Kertlein, Clarence G. Jr.	Naughton, Emily O.	Hardin	Smalley, Leona Mae	Vieux, Thelma I.
Altman, Stephen Lloyd	Ely, Renae Louise	Key, Tanya Maureen	Navarre, Gary L.	Reno, Helen M.	Smith, Emily Flora	Vieuz, Edward Andrew
Anderson, Leigh A.	Erickson, Stephen M.	Kike, Richard G. Jr.	Neal, Clare M.	Reubell, Roberta	Smith, Gary F.	Waddell, Marion B.
Anderson, Ronald M.	Farley, Mary Pamela	Killian, Carolyn Sue	Neal, Jerry D.	Reynolds, Clara	Smith, Harold H.	Wade, Carol Joann
Andrews, Catherine Ann	Favre, Marjorie Elen	Killian, Gary	Neely, Vestana	Reynolds, John A.	Smith, Jim Andrew	Wade, David Richard
Andro, Robert G.	Ferguson, Michael Patrick	Killian, Kevin	Neff, Hazel Esther	Rezac, Clarence Francis	Smith, Mary M.	Wade, Suzanna
Angelo, Paula Jean	Fleer, Jack Alvin Jr.	King, Steven R.	Neff, Juanita A.	Rezac, Delaine Wayne	Smith, Michael Don	Wagner, Jessie L.
Arrasmith, James Nataniel Jr.	Floyd, Sheryllyn	Kinslow, Kenneth Koy Jr.	Neff, Philip M	Rezac, Dennis Leo	Smith, Octavious OC.	Waldrup, Emma G.
Arseneau, Stephen Randall	Flynn, Johnny Preston	Kirk, Elizabeth Ann	Negahnquet, Anthony J.	Rhodd, Genedit Grant	Smith, Will Troy	Walker, Robert Elzie
Bailey, Luther Carroll	Foster, Stephen Gale	Kistler, Raymond Stuart	Nelms, Ratheta Carole	Rhodd, Roy Lee	Snow, Gertie E.	Walker, Sue Ann
Baird, Michael Eugene	Frank, Kandra L.	Klecka, Susan Joyce	Nestell, Gerald Warren	Rhodd, Thomas Anthony	Southerland, Sheila S.	Walker, Thomas Alan
Baizel, Katherine Irene	Fuller, Melvin L.	Klein, Jeffrey I.	Nestell, Mary J.	Rice, George Lee	Spalding, Mark H.	Wallace, Connie D.
Baotman, Max Freeman	Galow, Deborah Ann	Knoght, Elizabeth Lee	Newell, Robert Harold	Richardson, Viola	Spangler, Virginal Ella	Walter, Leonard Eugene
Barnes, Leo David	Gardner, Janice Lynn	Koenig, Kathryn M	Newjahr, Jean Frances	Richardson, Wayne Ray	Sparks, Sheila Kay	Walter, Leonard Frederic
Barnes, Sheila K	Garman, Grover Paul	Kookken, Michael W.	Newsom, Coy Lee	Roark, Teresa Don	Spealman, Nancy L.	Walters, Emma Mae Roxie
Barrett, Wallace Paul	Garner, MontyD.	Kusek, Helen F.	Newsom, Durwood Earl	Roberson, Earl A.	Speer, Brenda Carol	Walters, Jan
Barshaw, Steven B.	Garrett, Karen Sue	Lad, Penelope	Newton, Isabelle	Roberson, Jimmy Dale	Speer, Josephine	Walters, Lucille Anna
Bayless, Robert S.	Gaut, Norma Jean	Laird, Thomas Edwin	Nickell, Jesse Louis	Roberts, Edith L.	Spillman, Eugene Ray	Wamego Charlotte
Beaubien, Rebecca D.	George, Billie E.	Larue, Lee Allen	Nickou, Deborah Susan	Roberts, Francis S.	Spillman, Roy R.	Wamego, Phyllis Anne
Beene, Paula Kaye	Gillmore, John Thomas	Lawrance, Diane Loraine	Nicorvo, Montra Charlyne	Roberts, Raymond W.	Spires, Colleen	Ward, Frank D.
Beeson, Mark A.	Godfrey, Charles E.	Lawrence, Dorothy Louise	Niermeier, Margaret Ann	Robinet, Wanda Kay	Springer, Calvin C.	Ward, Neoma
Berry, Linda Lee	Goheen, Steve A.	Lawson, Gregory Charles	Nitzel, Wynona Jean	Robinson, Mahota	Springer, Woodrow Anthony	Warden, Otis J. Jr.
Bibb, David G.	Goldbert, Diana L.	Lawson, Harvey Michael	Northcutt, Jimmy Dale	Robison, Emma L.	St John, Marcell Martha	Warren, Laverne Virginia
Binney, Gerald Ray	Goodson, David Andrew	LeClaire, Aaron F.	Nourie, Alpha	Roby, Ida Mae	Stanford, Jesse Earl	Waters, Virgie
Birk, Susan L.	Gorrell, Robert W.	Ledford, Euvonda K.	Nourie, Donald Jerard	Rodgers, Donald M. Jr.	Staples, Juanita	Watkins, Evelyn Lee
Bost, Mary I.	Graves, Carolyn Joan	Ledyard, Linda Kay	Nourie, Richard Kent	Rogers, Elizabeth B.	Staten, George Lewis	Watkins, James R.
Bourlon, Billy Eugene Jr.	Graybeal, Norma Lee	Lee, Virgil L.	Nugent, William Joseph	Rogers, Jacqueline L.	Staudte, Janice Fae	Watson, Larry Gene
Brandon, Ronald Dean	Green, Susan Katherine	Lehman, Carl W.	Null, Sherry Kay	Rogers, MaryF.	Steinmetz, Martin R.	Watts, Juanita
Branscum, Barry Scott	Greenwald, Kenneth Galen	Lessley, Sharon Kay	O'Bright, Edith	Rolette, Harold	Stembritz, Debbie L.	Welch, Ethel May
Brant, Patrick	Greer, Robin Lee	Lewis, Roger Lee	O'Marra, Patrick	Rolls, Denise Jo Waters	Stephenson, Ruby F.	Werth, Mary Elizabeth
Bridges, Kathy Sue	Gregson, Cheri Gayle	Lierly, Jerry M.	Oberhansley, Hazel	Ronnau, Grace I.	Stephenson, Sheryl Rae	West, Madge F.
Bridges, Christine	Grider, Chuck E.	Lincoln, Johnnie D.	Ogee, Delphin	Rose, Jack Hardin	Stewart, Judith A.	Westfall, Michael T.
Briggs, Leslie Ann	Griffin, Cynthia A.	Lisle, Margaret Ann	Ogee, Lendon A.	Rose, Roxie Jewel	Stewart, Julia	Wharton, Leona Pauline
Brock, Elvin Ray	Griffin, Janet Lee	Luke, Laura Gene	Ogee, Phillip S. SR.	Ross, Torre L.	Stiles, Ina Belle	Wheaton, Kenneth D.
Brooks, Michel Louis	Grimmett, Robert Brent	Macon, David Ernest	Ogee, Phillip Scott, SR.	Rowe, Blake David	Stites, John Bazzee	Whitaker, Goldie L.
Brown, Shyron Estelle	Haas, Ruby Ann	Maddle, Robert Dennis	Oles, Harriet Augusta	Rowland, Linda Sue	Stonerod, Rolanna Marleen	White, Dennis Gordon
Bruce, Marian Sue	Habegger, Rita Low	Mahana, Wesley Joe	Oles, Michael James	Rubira, Avalon I.	Storts, Ruby Theresa	White, Georgia Margaret
Brunt, Everett Dale	Haley, Orton Johnny III	Marshall, Gary Dean	Osgood, Julia Katherine	Rubira, Geary L.	Margarer	White, Louis J.
Burnett, Robin Haynes	Hall, Jeanne Jo	Martin, Michael Thomas	Osman, Helen E.	Rusche, Hazel	Stovall, Jess Morgan II	White, Mark Allen
Burt, Mary Lee	Halstead, Helena Pauline	Martin, Sharon Rae	Osterloh, Clarence L. III	Rush, Connie Ishmal	Stovall, Jesse M.	White, Murlie Anthony
Butcher, James H.	Ham, Jimmie Wayne	Maynard, Dale W.	Oswald, Leyton Elam	Rush, Randall Martin	Stovall, Lycurgus R.	Whitewater, Janet Sue
Byler, David James	Hamilton, Deborah D.	McAlister, Devonna Jean	Overbby, Dortha	Russell, Gladys Hazel	Stratton, Becky Jo	Whitlock, George H
Byrd, Kathryn Marie	Hamilton, Stephen H.	McCarty, Richard Omar	Overstreet, Alice Elaine	Sabin, Harold A.	Strausbaugh, Johnnie F.	Whitlow, Christine E.
Caddell, Cherokee	Hancock, Michael Lee	McCoy, Nancy Dolores	Owens, Ima V.	Sampson, Pearl Martha	Strigel, J. Rick	Whittall, Emma R.
Castellow, Norma Jean	Harmon, Zonnia V.	McCustion, Lavena	Palmer, Emma Lucille	Sanders, Mary	Strobel, Dorothea M.	Widmer, Kathryn E.
Chandler, Jimmy D.	Harper, Sonny M.	McEvers, Mark Anthony	Pappan, Donna S.	Sanderson, Janet Kay	Stromstead, Evelyn Myrtle	Widmer, Wayne Franklin
Chino, Sharyn Faye	Harridge, Ted Alfred	McGee, Lila Mae	Pappan, John E.	Sauls, Valerie Lynne	Stuart, Irene Julia	Wiedemann, Donna Lee
Christman, Deborah M.	Harrington, Teresa Faith	McGough, Philip W.	Patterson, Neta B.	Savory, Albert LeRoy	Stubbs, Stewart WM Odus	Wilde, Eleanor Caroline
Clark, Carol Marie	Harris Merlene L.	McGregor, Lisa Lee	Patton, Kermit Leo	Savory, Patrick C.	Sullivan, John R.	Wilkerson, Roma Lee
Clark, David L.	Harrison, Shirley Jean	McLaughlin, Lila Martha	Paxton, Evelyn	Sawtelle, James F.	Summers, Nellie	Wilkowski, Elmer A.
Clark, Henry James	Haskell, Douglas Eugene	McNabb, Johnnie E.	Pearl, Michael T.	Sawtelle, Patricia Faith	Swain, Judy Ann	Williams, Billie G.
Clark, Patricia Ann	Hawkins, Toni Lee	McPherson, Deborah L.	Peddricord, Gerald Ellsworth	Saxon, Elsie L.	Swarb, Della	Williams, Billy
Clark, Thomas Erle	Hayden, Patricia Ann	Meade, Abca Hope	Peddricord, James Russell	Scantlin, Abe W.	Swarb, Terry Glenn	Williams, Dianna L.
Clary, Steven Wayne	Heer, John Edmond	Melot, Alva Donald	Peltier, Danny L.	Schimmel, Dennis M.	Tague, John Thomas	Williams, Esther E.
Clement, Cynthia Baldwin	Heinrich, Glenda Kay	Melot, Benny Joe	Peltier, Earl	Schmidkofer, Bernard A.	Talbot, Theresa M.	Williams, Hazel E.
Clevenger, Hazel Ruth	Henkel, Mary Eden	Melot, Floyd Elbert	Peltier, Howard Taft	Schmidkofer, Francis G.	Talty, James	Williams, Mary Elizabeth
Cobb, James Randle	Henley, Jane Pamela	Melot, Jerry Dee	Peltier, Linda Mae	Schmidkofer, Leo J.	Talty, James Fred	Williams, Myra Lynn
Coder, Lawrence Ray	Herring, Linda Kay	Melot, Jerry Lee	Penson, Deborah S.	Schmidkofer, Michael A.	Tarter, Dennis L.	Williams, Trudy Lorene
Cole, Robert David	Herrod, Lanny Chris	Melot, Milton T.	Peters, Paul Joseph	Schmidt, Ruth	Tasier, Buck Williams	Willis, Arline Elizabeth
Coleman, Susan J.	Hickman, Cynthia Ann	Messenger, Angie	Peters, William Michael	Schoemann, Francis	Taylor, Carl Monroe	Wilson, Cary Lynn
Collier, RoyD.	Hicks, Allen Lynn	Mileham, Stephen Elwood	Phillips, John WM.	Schoemann, Larry De Wayne	Taylor, Sara Genilee	Wilson, Clyde Allen
Collins, Iron Raymond III	Higgins, Charles Thomas Jr.	Miller, Evelyn	Piatt, Ruth C.	Schroeffer, Terrence Lee	Terry, Jeffery Neil	Wilson, Emily M.
Congdon, Del Alan	Higgins, Maureen Elizabeth	Miller, Olive K.	Pickett, Laura Ellen	Schuster, Olive Oce	Thomas, Ethel Faye	Wilson, Michael E.
Cooper, Gary John	Hilger, Cecelia Jean	Miller, Stella	Pieper, Margaret G.	Schwartz, Homer Clayton	Thompson, Cora	Wilson, Sherry Jean
Cossota, Michael Foster	Holloway, Bobby Dale	Mims, Edward D.	Pierce, Brenda G.	Scott, Frank W.	Thompson, Lee Floyd	Wilson, Vernon Gene
Coultas, Karen J.	Holmesley, Donna Gale	Miser, Charles L.	Pierson, Hazel McCumsey	Scott, James C.	Thompson, Leonard Wison	Wisdom Paul Richard
Coulter, Cynthia Lucina	Holmesley, Steven Ross	Miser, Hazel	Pike, Ruby Lenore	Scott, Willie Lee	Thompson, Linda Jo	Wistos, Doane Russell
Craft, Linda Sue	Hopcus Edmund Robert Jr.	Mitchell, Mamie A.	Pimngern, Janet L.	Scovil, Lucille	Thompson, Naomi P.	Witcher, Louis W.
Crapo, Glaydene Joan	Hopkins, Robert Eugene	Mitchell, Theresa C.	Pitt, Nina M.	Searles, Donna Jean	Tiger, Susie	Witcher, Richard W.
Craun, Gregory E.	Houser, Steven R.	Mix, Charles Eugene	Pockrus, Norman Le Roy	Seebeck, Margaret Grace	Tillman, Opal V.	Witcher, William Everett
Criswell, Sheri Sue	Huffman, Vesta L.	Monroe, Cora Beatrice	Potter, Jill Elaine	Senkpiel, Linda Joy	Tipton, Robert George Jr.	Wolf, Barbara Ann
Davidson, Carla Jean	Hughes, Eleanor Ann	Montgomery, Charles Allan	Pound, Janice K.	Shepherd, Dorothy M.	Tomlin, Lola F.	Wolfe, Doris W.
Davis, Pearl Frances	Hunter, Jennifer Lynn	Montgomery, Frances M.	Powell, Robert M.	Sherlock, Karole Kay	Toupin, Michael W.	Wolfe, Helen M.
Dean, Larry Jo	Jack, Patricia Mae	Moore, Cora C.	Power, Marcella D.	Shirley, Jerry Don	Trader, Tina Marie	Wolfe, Rickey L.
Dean, Stephen Randolph	Jager, Michael Lee	Morariu, Billie Jeanne	Pratt, William Durl	Shugart, Ronnie W.	Trammell, Clark W.	Wollam, Donice M.
Deerinwater, Jacqueline Kay	James, Penny S.	Morariu, Reba Mae	Precure, Rena Mae	Shutler, Curtis Allen	Tredick, Lorena F.	Woodfin, Nora
DeGraff, Christopher D.	Jarrar, Cynthia A.	Morgan, Emma	Price, Gertrude A.	Sicking, Vera B.	Tomblia, Woodrow Joseph	Woodring, Mary J.
Deshazo, Howard Jr.	Jeffords, Mary Olive	Morgan, Wannetta Sue	Price, Ruth	Silva, Terry Ned	Trousdale, Clarence	Woody, Mamie B.
Devader, Lawrence E.	Johns, Helen Cathryn	Moritz, Naomi Mae	Primm, Keith Allen	Simechka, Regina M.	Trousdale, Daniel R.	Wright, Carol Agnes
Dewitt, Ronald Lee Franklin	Johns, Patricia L.	Morphew, Jeannette	Proetz, Esther M.	Simecka, Terry Lee	Tucker, Kenneth D.	Wright, Gertrude Georgia
Dickinson, Gary Dale	Johnson, Bill E.	Morrell, Matilda Grace	Pryor, Charles Adrian	Simmons, Donna Sue	Turley, Regina Adele	Wulfkuhle, Marcella B.
Dixon, Gary Lee	Johnson, Christopher Bruce	Morris, Mabel L.	Pryor, Elmer Edison	Simon, Aldon LeForest	Turner, Maggie Louise	Yates, Willard A.
Donaldson, Leatrice L.	Johnson, David P.	Morris, Patsy Gail	Pursley, Irene	Simon, Debra Jean	Twigg, Alice Veva	Young, Jesse L.
Donelson, Deborah Margaret	Johnson, Elizabeth Ann	Morton, Bertha M.	Quinn, Gregory Lynn	Simon, Philip Eugene	Tyner, John Richard	Young, Jim Louis Jr.
	Johnson, Thomas M. Jr.	Moseley, Allie Eulalia	Quinn, Philip Eugene	Rainey, Ella Pearl	Umscheid, John P.	Zackie, Myrtle M.
	Johnston, Karen Estelle	Moseley, Eugene Franklin Jr.	Raley, Vineta Merle		Upton, Diane Jean	Zima, Teresa R.
	Jones, Kenneth Edmond					Zinkle, Ollie

ENROLL TODAY!

in the tribe's new Burial Insurance Fund

RESOLUTION

POT#95-23

**CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA
A RESOLUTION CREATING THE CITIZEN BAND POTAWATOMI INDIAN
TRIBE OF OKLAHOMA BURIAL INSURANCE FUND**

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma is a federally recognized Tribe of American Indians with constitutional authority under the Indian Reorganization Act of 1934 and the Thomas-Rogers Act of 1936; and

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma, the largest of the Potawatomi Indian tribes, has, through a continuation of Potawatomi history and organized self government since time immemorial, sovereign powers inherent in tribal tradition and recognized by treaties with the United States and in the United States Constitution; and

WHEREAS, the Citizen Band Potawatomi Indian Tribe of Oklahoma Constitution and By-Laws provide that the Business Committee of the Tribe shall be granted the power to act on behalf of the tribe in all matters except those relating to claims or treaties with the United States; and

WHEREAS, the Citizen Band Potawatomi Indian tribe of Oklahoma wishes to alleviate the financial burden of its members and their families who pass out of this life by creating a Burial Insurance Fund; NOW

THEREFORE BE IT RESOLVED, that funeral expenses for enrolled tribal members in the amount of \$1,000.00 shall be made payable to the funeral parlor, undertaker and or burial service provider in the name of the deceased to be used to defray burial expenses. All members will be covered except those on active duty with the United States Military Forces. Tribal members must have enrolled in the burial insurance register to be maintained by the Director of Tribal Rolls. The enrollment must contain current name, address and Social Security number. Claimant acting for the deceased must provide a death certificate signed by the official of the reservation, state, county or municipality of the place of death or physician in attendance at the time of death. Upon receipt of the aforementioned information, the tribe shall emit a check in the amount of \$1,000.00 to the above mentioned entities with the appropriate provisions of probate taken. Payments under the fund will be appropriated from the general fund of the tribe and may be invested prior to payment for use of insurance payments for the benefit of the tribe. This fund will become effective January 1, 1995, for all enrolled tribal members deceased after that date or at the time of receipt of enrollment information of 75% of the enrolled members of the tribe.

CERTIFICATION

We, the undersigned members of the Business Committee of the Citizen Band Potawatomi Indian Tribe of Oklahoma do hereby certify that the above is a true and exact copy of Resolution POT#95-23, as approved on the 28th of November, 1994, with 4 voting for, 0 voting against and 1 absent.

John A. Barrett Jr.
Chairman

Bob Davis
Secretary/Treasurer

Enrollment forms pouring in, but there's still a long way to go

Several hundred tribal members have already enrolled in the Citizen Band Potawatomi Tribe's new Burial Insurance Fund recently approved by the Business Committee, but there's still a long way to go before the program can be implemented.

Under the resolution approved by the Business Committee, the new program cannot go into effect until at least 75 percent of all enrolled tribal members have signed up for the program by returning the form below. **EACH TRIBAL MEMBER MUST COMPLETE ONE OF THESE FORMS TO BE ELIGIBLE FOR THE BURIAL INSURANCE FUND.**

Even if you feel that you personally will never use the fund, it is important that you complete an enrollment form so that the minimum 75 percent enrollment can be reached and others can benefit from it. Please see that each member of your family has completed a form and returned it to the tribe. Please feel free to make copies of the form below for that purpose.

Remember — at least 75 percent of all tribal members must have forms on file before the program can begin!

BURIAL INSURANCE FUND ENROLLMENT FORM

This form must be completed and returned to the tribe to be eligible for burial insurance payment.

Name: _____
(Include Maiden) (Please Print)

Social Security #: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Birthdate: _____

Send To: Tribal Rolls, Citizen Band Potawatomi Indians Of Oklahoma, 1901 Gordon Cooper Dr., Shawee, OK 74801



IN YOUR OPINION

Should we share Potawatomi stories with others?

Dear Editor,

I write this to request help and information from my fellow Native Americans, especially those who are of the Potawatomi Nation.

I live in Door County, near the Potawatomi State Park, in Sturgeon Bay. I was unaware, as many of you may be, that this park is the only one in the state named after a Native American tribe. To the credit of the park, they are trying to make this significant fact more meaningful to the many visitors they have every year. The park provides guided hikes and speakers about the Potawatomi people and their relationship to this area, but since they do not really understand, their efforts were rather feeble.

Being a local, who likes to keep an eye on events which are supposedly about Native Americans, I attended this park sponsored hike/informational session and as I said, was not very impressed. The park naturalist who gave the talk was uncomfortable with the subject, and after the session asked if I, or anyone I knew, might be interested in giving these talks.

My first reaction was, "Not me, no thank you," but in thinking it over, I was left wondering if this isn't some-

thing I'm bound to do.

I have always held the belief, which I have told others (more times than they probably wanted to hear) that more and more people are looking to us, as Native Americans, to teach them the right way of existing in our world. I believe that we should be receptive to this challenge and try to impart some of the ways to those who do not know how to honor and show respect for our mother earth. By doing this small thing, I think we will make this world better for the children, the next generation to come.

I know there are those who reason that, in the past, our people were never accorded the respect, for their knowledge, which they were due, that now we should not waste the time on those who seek to learn.

But I think if we could give them something to take back to their city lives, something to think about, then maybe the seed will be planted and they will continue to seek the proper path.

The story of the Potawatomi is being told here, but only in the simplest and most perfunctory manner. I think it would be wonderful if there were any of the Potawatomi that wished to tell their story, that they

could come up here and speak but I also realize that time and distance would make it difficult.

Since the only information that is available is that written by and from the viewpoint of the white historian, the true story is not being heard. I would like to help tell the real stories. The reason I ask the help of the Potawatomi is that they are the ones who know the real history of their people. I ask if there are any who are willing to share that with me so that I may share it with others, that they please contact me.

I would also like to hear about any thoughts others have on this, either for or against — it is a hard thing to know. Thank you!

Vera E. "Judy" Heubel
7301 County C
Sturgeon Bay, WI 54235
(414) 743-9041

HowNiKan records our growth, history

Dear HowNiKan Editor,

My definition of the HowNiKan: a sharing of our family's history; the progress of our growth and enterprises; the finer arts; recreations; schools; health; the history of many other tribes.

We share the State of Oklahoma with the hardships, the perseverance, of all who endured Oklahoma Territory and made Oklahoma the great state it became. Then came the great oil boom, when Oklahoma became the richest state in the nation. My dad was not Indian, but he was married to one. And there is not a town in Oklahoma or Kansas I haven't been in.

Oklahoma lured many people from many states. Then the boom days died down as quickly as it started and many Okies made their exit out of Oklahoma. During the '29 crash, my family came here to Colorado. But many Native Americans remained, and pulled Oklahoma out of the great depression. For Oklahoma is the "Land of the Indians." And it was the Indian that revived Oklahoma. When the wars came, our American Indians became Uncle Sam's warriors; even the ladies and children assisted.

We have a great welfare program. The HowNiKan keeps us united, (telling us) all the latest from the B.I.A. (and giving us) a chance to express ourselves. (It is) a privilege to vote in all the elections, the latest laws, a chance to partake in them. I have every

HowNiKan published since the first one came out years ago and from all the information I am able to obtain a genealogy of our people back to the Bible times. It is easily obtained through France.

From the information we already have I have volumes of ancient history of our people — books, HowNiKan. Recently I ran into a very devout Catholic who has an old Bible, translated by a "Jeshame Navarre."... He said I could use it. Maybe I can talk him into placing it in our museum. We the Indian are the authors of the HowNiKan. God Bless and Happy New Year.

Gladys B. Small
Denver, Colorado

Information sought on Georgia Bumbaugh

Dear HowNiKan Editor:

In your Dec. 1994 issue you published a picture of Georgia Bumbaugh. Georgia would be an aunt of mine on the parental side. I am sending my address in hopes that either her son and/or daughter will write me giving any information concerning Georgia.

Sincerely yours,

Joyce Conard
P.O. Box 511
Ogden, KS. 66517

Sculptors invited to apply for Standing Bear memorial commission

The Native American Foundation announced a call for sculptors to submit applications for a memorial to Native American civil rights, specifically honoring Chief Standing Bear of the Ponca Nation. The 1879 Standing Bear trial for the first time established Native Americans as persons within the meaning of the law. This is not a memorial to the Ponca Nation alone, but to the civil rights of all Native Americans. Its intent is to promote understanding and healing among all races, creeds, and nations.

The site-specific sculptural memorial will be of monumental proportion to the environment. It will reflect not only the significance of this event, but in broader scale and context, reverence for the earth and all its inhabitants as a symbol of Native American spirituality. The statue must face east and will be located on the high point of a 63-acre site overlooking the Arkansas River. Future phases and

expansion of this project will include a Native American learning center and interpretative museum, a sculpture garden, and walking trails.

Native American artists particularly are encouraged to apply, but the competition is open to all professional sculptors. Primary criteria in jurying will be symbolism indigenous to the Native American culture and appropriateness to the scale of the site. The sculptor is asked to preserve Standing Bear's individual and tribal identity. The selection committee envisions a statue in the size range of, but not limited to, 20 feet, exclusive of base, with a budget appropriate to that scale.

Applicants must submit 5 slides or photographs, biographical material, statement of work, a stamped, self-addressed envelope, and may also send a response card to indicate receipt of material. Approximately five finalists will be invited

to submit formal proposals. They will receive honoraria and detailed information, including: a site map and color xeroxes of the landscape; research information on Chief Standing Bear; a video tape of the documentary, "Trial of Chief Standing Bear"; a time schedule for final-

ists' proposals; and a completion time estimate request.

Deadline for application is April 1, 1995. Send above materials to: Artist Selection Committee, Ponca City Native American Foundation, Inc., c/o Betty Durkee, 103 Stoneridge, Ponca City, OK 74604-3420.

CLEARANCE SALE!

Beautiful Pendleton Jackets

Light — were \$85, now \$65

Medium — were \$135, now \$100

Heavy — were \$150, now \$120

Indian Design Sweatshirts were \$35, reduced to \$25

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TRIBAL TRACTS

Anderson honored by Texas American Indian Chamber

The American Indian Chamber of Commerce of Texas hosted its second annual Membership and Awards Banquet at the Holiday Inn D/FW Airport North on November 3. Proceeds from the fund-raiser benefited the American Indian Education and Opportunity Fund.

Guest speaker for the banquet was Altin Paulson, Vice Chairman of the National Indian Business Association. Mr. Paulson, White Earth Band Chippewa from St. Paul, Minnesota, spoke on improving state of American Indians in the business community. Included in his presentation was a 12 minute professional video produced by the Minnesota American Indian Chamber of Commerce.

In addition to the guest speaker, awards for 1994 were presented by AICCT president Shirley Hankins-Carlisle and AICCT Executive Director Richard "Gene" Bloomfield. 1994 award recipients were: American Indian Business of the Year, CECO Sales Corporation; American Indian Individual of the Year, Tommy Craig Anderson, a member of the Citizen Band Potawatomi Tribe; Contractor of the Year, Bell Helicopter-Textron, Inc.; Buyer of the Year, Edna Olivo-Winnette, Senior DBE Liaison for Minority and Economic Affairs, S/FW Airport.

The American Indian Chamber of Commerce of Texas was organized and established to aid and assist American Indian-owned businesses in providing leadership and guidance to the community in developing entrepreneurial skills and abilities, to improve management experience and expertise, further educated American Indian youth, and to serve as representatives of the American Indian community in the business world.

Corporate sponsorships of the banquet were provided by GTE, Bell Helicopter-Textron, Inc. and Redlee, Inc., a member of the AICCT owned and directed by the Redfearn family.

The Morning Star, the newsletter of the American Indian Center, interviewed Anderson in its December edition. Here is the text of that interview:

Morning Star: Could you tell us a little about yourself, such as family, education, and tribal affiliation?

Anderson: Well, I'm Citizen Band Potawatomi, I was born in Oklahoma City and grew up about fifteen miles east of the city, in Spencer. My father's family is mostly from the Choctaw area, about ten miles east of Spencer. A lot of Andersons took their allotments just east of Choctaw. My mom's family is from down around Ada, at Allen. As far as my education goes after high school,

I went to Oklahoma State and graduated with a major in accounting.

Morning Star: Many American Indians are not raised on tribal lands within tribal customs. However, as they grow in life, the need to know more of their cultural roots becomes more significant. Could you tell us how it was that you became interested and more involved in your Indian heritage?

Anderson: I was always interested in my Indian heritage. My dad is a great story teller, so he made it interesting to me at an early age. As a kid I always heard the family story about Pete Anderson, one of the first Potawatomis and how they ended up in Oklahoma. Growing up so near to where this all happened, I think, made it very easy to appreciate.

Morning Star: In looking at you, it is obvious that you are a 'green-eyed' Indian. When becoming more involved with the Indian community, did you experience any prejudice due to your lack of dark-eyes or a braid?

Anderson: No, not really, I think most people judge you on what your intentions are.

Morning Star: At the recent American Indian Chamber of Commerce banquet, the words "statistically insignificant" were mentioned. Could you please define this term to our readers?

Anderson: What it means is that when municipalities such as the City of Dallas set goals for the amount of minority contracts they want to award, no contract goals are set for Indian owned businesses because they think that we are "statistically insignificant" when it comes to the number of Indian businesses out there.

Morning Star: The American Indian Chamber of Commerce presented the first Business Directory to its members at the banquet mentioned above. Would you care to comment on the significance of this directory on the community at large?

Anderson: I think that it is significant in two ways: one, it will allow our Indian businesses to network with each other more effectively, and two, it will help corporate buyers and contractors to more easily find Indian businesses that might be able to do business with them. It will show that we really aren't "statistically insignificant."

Morning Star: You were voted the AICCT "1994 American Indian Individual of the Year" award. The Morning Star would like to congratulate you. Would you tell our readers just what that means to you?

Anderson: It means that they had a very small group of people to choose from. No, I'm just kidding. It was really a big thrill and a great honor. It was

literally a dream come true for me, because about two years ago, I dreamed one night that I was in this long stretch limo, and the driver brought me to a big white two story house. Inside was kind of a party or celebration going on and a lot of the people there were people I know from the Chamber of Commerce. Gene Bloomfield, Hilton, Shirley, Rod Pistokache, Frank McLemore, Mary Helen were there as well as a lot of other people that I didn't know, but I knew that it was a special group of people and that it was an honor for me to be able to be with them, to be invited to be among them.

Well, the very next morning, I got a call at my office and it was Dick Green. He said, "Craig, I'm calling for the nominating committee of the American Indian Center and we would like to know if you would consider putting your name in for election to the Board of Directors of the Center?" I said, "Dick, you're not gonna believe this ..."

and I told him about my dream and then I said, "Gee, How can I say no?" He said, "Well, I think that's a good decision, 'cause I follow my dreams too."

Morning Star: We are aware that you are active with a number of Indian organizations in the metroplex. Do you feel that the community realizes the importance of working together in order to be counted as a voice by the local governments?

Anderson: I think we're coming around, as a community, when it comes to working together. We are such a small community and, naturally, we all get involved in our won activities, but I think that there are signs that many of the organizations in Dallas are seeing the need to work together in order to present a greater voice. And because of this working together, I think that it's a good time to be involved in the community efforts. There are a lot of exciting and positive things going on right now.



Mystery Photo

We can't tell you who this lovely young woman is, because this photograph is one of many in the tribal archives which have no identification. If you know who this is, and when and where this photo might have been taken, please contact Mary Farrell in Tribal Rolls with the information.

Fire Lake Restaurant -

By GLORIA TROTTER

Special.

Fire Lake Restaurant, not quite three years old, has unquestionably become the special place to dine for much of Pottawatomie County and the surrounding area. Whether it's for a business lunch in a hurry or an elegant anniversary dinner in the evening, Fire Lake has become that special place for fine dining, for being seen, for relaxation and fun.

The reasons for Fire Lake's success are as varied as its menus. First, there's the fabulous location overlooking Fire Lake Golf Course. Second, there is outstanding service from a well-trained, dedicated staff. Third, there is fine food — of all sorts — carefully prepared under the close supervision of a man who serves what he likes to eat. And there are many more reasons.

Vernon Houck has been manager of the restaurant since six months after it opened in February of 1992. Under his leadership, the restaurant has developed something of a dual personality designed to serve the needs of its clientele. "Lunch is sort of a café image," Houck explained. "We try to accommodate those in a hurry with sandwiches and fast entrées, but there are also those who want steak or something more upscale."

Luncheon diners find on their tables paper placemats with the menu printed on them. Sandwiches have golf course-inspired names like "divot" and are served with a choice of side dishes. There are also several full-meal specials each day, including meat loaf, a small steak and Indian tacos. "If you want to spend two bucks and eat, you can," said Houck. Business people of all descriptions, retired couples, tribal employees — the clientele is varied. Many enjoy lunch on the balcony overlooking the golf course in nice weather, and tables by the windows inside are the most desired seating.

"People come out and are so pleased with the food and service that they'll eat here every day for a month until they get tired of it," Houck laughed. "But we still have a lot of people in the community who think you have to be a tribal member or an Indian, or belong to a golf club, to eat here." He said the location back away from busy Gordon Cooper Drive doesn't lend itself to impulse stops by those driving by, although the wonderful atmosphere and view are certainly advantages.

Lunch is served to an average of 75-150 people daily, including "doctors and lawyers, plumbers and mechanics," Houck said.

When the sun goes down, the damask tablecloths and napkins come out. The lights are turned down and the tables lit with candle lights, and an elegant menu appears with tempting choices ranging from fine steaks to orange roughly to fettuchini to marinated chicken breast. Fire Lake has become locally famous for its steak feast for two or four, which includes an appetizer platter, more steak than can be eaten at one sitting and dessert, in addition to the customary dinner salad and choice of potato.

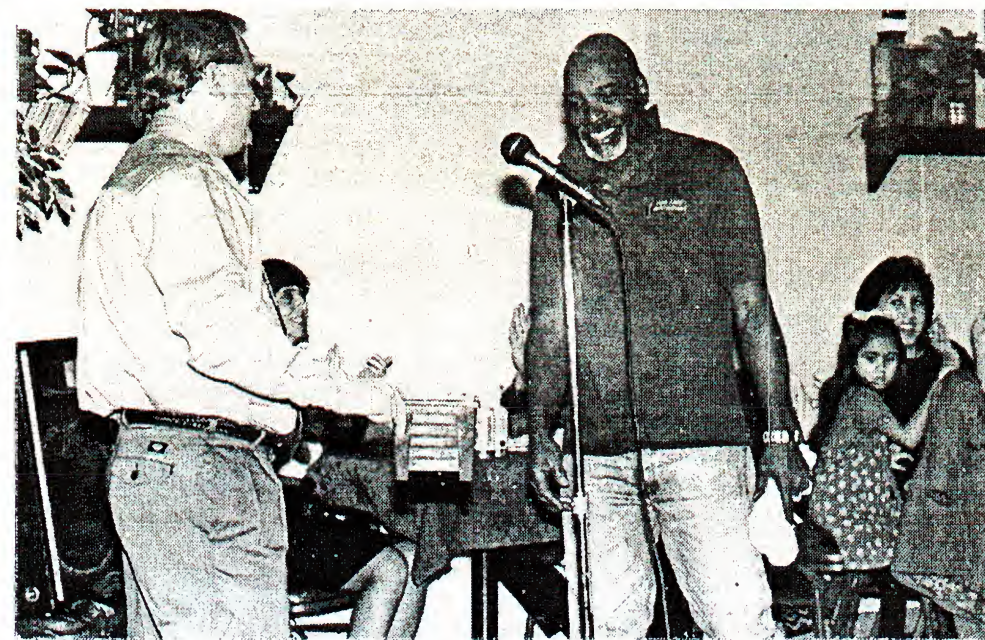
Between 50-75 people have dinner at Fire Lake on week nights, with "about double that" coming on Friday and Saturday nights. The weekend customers particularly enjoy being able to enjoy a glass of wine, beer or mixed drink with their meal, and on many weekend evenings are treated to live entertainment. Occasionally, Houck cooks up a very special treat, as he did with the second annual Elvis' 60th birthday celebration Jan. 6 and 7.

Two Elvis impersonators entertained guests, who were offered a choice of three menu selections featuring Elvis' favorite foods: "Blue Suede Shoes" (baby back ribs, mustard greens, sweet potato pie); "That's All Right Mama" (fried chicken, mashed potatoes, apple pie); or "In The Ghetto" (pot roast, carrots, lemon pie). An appetizer platter included peanut butter and banana sandwiches, ramaki and pickles.

The Elvis parties have been so popular that Houck is thinking of coming up with other special events. But in the meantime, he continues to concentrate on plenty of good food and top-notch service. "Our staff is really in tune with the customers' personalities," he said, "whether they are in a hurry or want to relax. They do a good job ... all my people take great pride in the food we prepare and serve ... I have really been blessed with good people." The restaurant employs about 30 people, many of whom are tribal



Elvis impersonator Brady Odum wows the crowd, including members of an Elvis fan club from Oklahoma City



Houck, chief cook Willard "Fire Lake Willie" Davis draw names of prize winners at Elvis night

members, or members of other tribes or ethnic groups.

But food is the focus for all of them. "I'm a little different in how I put food together," Houck said, mentioning specifically serving potatoes with pasta, "but that's how I like it ... this is not a nutrition place ... but you're darn sure not going to be hungry when you leave." In fact, lots of carry-out boxes leave Fire Lake with satisfied diners.

What's in the future for Fire Lake Restaurant? While there are no specific plans just yet, Houck says he has been approached numerous times by local civic groups who would like a private room for their weekly club meetings, and by other groups planning special functions. Many private parties are held at Fire Lake, but the restaurant currently has no separate dining area for privacy from other diners.

"I'm excited about the opportunity for growth," Houck said. "I think we have many different opportunities in the future." Until then, he will continue his practice of going from table to table to make sure customers are happy, or sitting in his office listening to the clink of silverware and murmur of relaxed conversations. "I get a lot of satisfaction from people enjoying their food," he said. "What we want is that when you walk in the door here, you automatically feel at home."

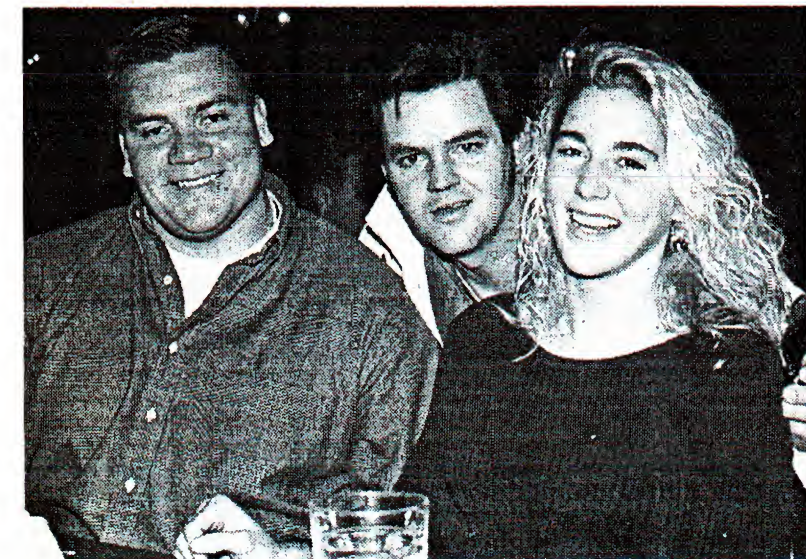
a special place any time



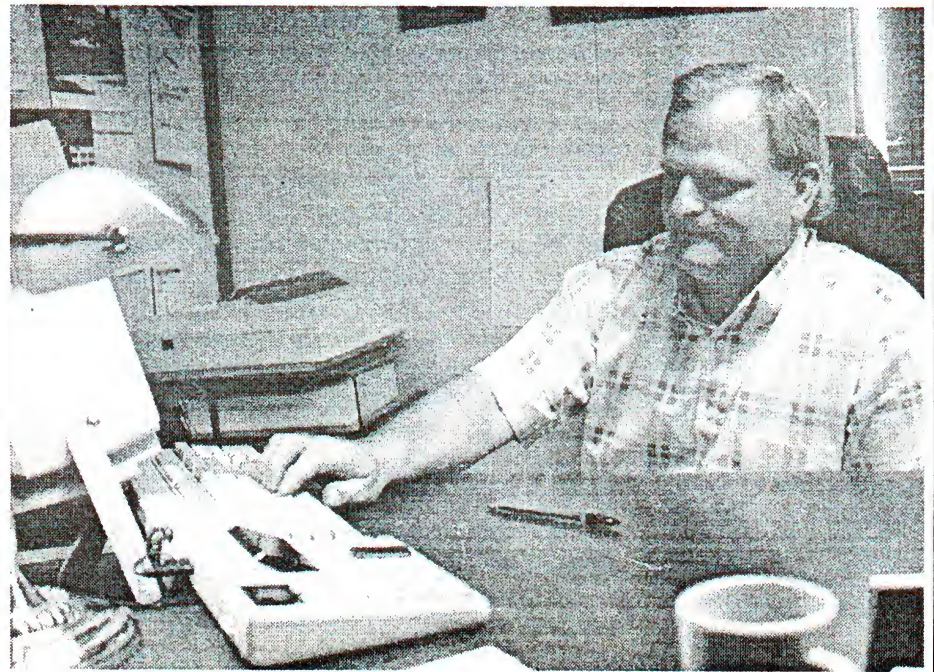
Elvis impersonator Davis Cole came complete with jewel-studded white jumpsuit



Romona Melot, wife of Business Committeeman Hilton Melot, and Sheryl Barrett, wife of Chairman John A. Barrett Jr., show off their "I saw Elvis at Fire Lake" shirts



Tribal member Junior Lowden and his friend Missy McClure pose with Elvis impersonator Davis Cole



Fire Lake Restaurant manager Vernon Houck in his office

Faith, family, Fire Lake define Vernon Houck

Vernon Houck is one of those people who doesn't like to talk about himself. But get him started on his family and his faith, and he has a lot to say.

He gives his biography in sound bites — born in Arlington, Texas; moved to Oklahoma in 1967; graduated from Tecumseh High School in 1976; associate's degree from Seminole Junior College; more courses at East Central University; various types of working experience.

His introduction to food service came early. "I was taught about the restaurant business working at Jay's Steakhouse in Tecumseh," he said. "I went to work for Paul (Buckmaster) when I was 13 and worked there several years." He credits Paul and his brothers for teaching both about cooking well and about the public relations aspect of the business.

Customer relations and such creep in, too, as he talks about his wife of eight years, Sherrie, a familiar figure at Fire Lake Restaurant. Although employed as intercession coordinator at North Rock Creek School and active in education circles, Sherrie is frequently at Fire Lake with her husband.

"She spends a lot of her time out

here when she's not at school," Vernon noted. "She's a good promoter of Fire Lake, and she helps me out with the decorating and things like that ... I think it looks good, portrays a good image, to have her here." Vernon admits that he "depends on her a lot — she provides me with wisdom in some areas."

Their three children, Michael, 15; Jenny, 14; and Lindie, 12; are also frequent visitors to the restaurant. The family is active at Aydelotte Baptist Church, and their faith is a daily part of their lives. "We both realize we get all of our strengths and abilities from God," said Vernon. "I pray daily for the people who come here to eat ... I want them to be blessed with the food they eat."

He also believes he was led to Fire Lake two and half years ago, and he's "very thankful ... the Lord supplied this job," he said firmly, adding that he is also grateful to "the tribe for its support." And running Fire Lake Restaurant is more than a job to this man; it's a part of him.

"I don't look at it as belonging to the tribe," he admits. "I think of it as mine, because I think that's the only way you do a good job."

REGIONAL REPORTS

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Belton, MO 64012
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Toll Free (800) 325-6639

Bourzho from Washington State!

December and early January were busy times in the Washington State Regional office.

First and foremost of course was getting the invitations to the Regional printed and mailed. I apologize for getting them to you "late" (I wanted them out in December) but I honestly lost track of the time! Guess it had to do with Christmas shopping and all the extra business around that time of the year. My Christmas mail brought many kind notes and a beautiful photo of Hazel Neff. I thank all of you.

Over Christmas break Eric and I took a couple of days off to visit northern Washington State and Vancouver, British Columbia. We spent one afternoon driving around the Lummi Reservation up out of Bellingham. I brought back a folder on services offered by their health clinic to all enrolled tribal members (Potawatomi too) as well as a great deal of information on the Northwest Indian College, which has its campus located on the reservation. They offer extension classes and have centers at 6 other locations. Through NWIC one can earn various associate's degrees as well as certifications. Call them at (360) 676-2772, ext. 209 and ask for their catalog.

I also met up with a gentleman who heads the local Native American Veterans Group. He is looking for more veterans and offers them a variety of services (he plans to send me further information and I hope he does). If you'd like your name passed on to him, give me a call and I'll be glad to do so.

On January 8 I spoke at a forum held at First United Methodist Church in downtown Seattle. Our topic was Native American justice issues and as you might suspect it fluctuated between anger and pain and calm and some very positive things. The event was held to promote the work of the Native American Urban Outreach Program, which is part of the General Council of the United Methodist Church. Although I'm not a Methodist, I have been a part of the program for the past year, promoting Talking Circles (which take place downtown, away from the church, in an area of much need), counseling services and,

SEATTLE

coming up, a Native American United Methodist worship service.

Our first service will be February 12, the second March 12. Eventually

we hope to incorporate another Talking Circle at the church. Other aspects of the program include a Five Tribes Society and Cherokee language classes. Right now the UM Church provides for funding (the forum raised money for hymnals for our worship service) and promotes the idea of a Native American Church. We provide the hands and promote the idea of outreach to our Native brothers and sisters. We've both had to compromise! There is also a family camp June 20-24 this year, in case you'd like to attend. Call me for details.

Some upcoming events you might want to mark down include of course Regional, though by the time you receive this it will probably be over. The Mason pow wow season is in full swing at Mason Middle School, 2812 N. Madison in Tacoma, WA. The next scheduled pow wow is March 4. Grand Entry is at 7:30 p.m.

The Lutheran church offers a Native American fellowship every Saturday night at 7 p.m. It's located at 8504 13th NW in Seattle. Call Pastor Tom Davis Sr. at (206) 774-7551 for details.

On March 11 People For Puget Sound is joining the Tulalip tribe for a cedar planting on the reservation near Marysville. If you'd like to participate call 1-800-PEOPLE-2.

I'm slowly taking a couple of painful steps as I work my way back to recovery. I still have to rely mostly on crutches and the wheelchair but my therapist says I'm making progress and that's good to hear. So if I am slow in answering the telephone please understand and be patient. Also, we have moved my office of the first floor of our home, which will be easier to access once I figure out where I put everything! It will be nice, though, to have everything in one room instead of spread out over 2 or 3 as has been the case recently.

My love and prayers to Norman Kiker, his wife Claudia and their family on the loss of Claudia's mother.

Susan Campbell

Winter remains elusive here. We have just made a trip to San Angelo, and were surprised to see trees budding all along the way. The Texas Hill Country is full of cedar pollen!

It has been good to have your telephone calls. I am glad you have continuous interest in the tribe, and I ask Grandfather that your interest will soon grow into an active participation.

I am very excited about the work Norman Kiker is undertaking on our behalf now. We will benefit greatly from his efforts, and so will our children and our grandchildren. The language of our people will live on only if we work for that outcome, so I urge you to help him in this work in every way he asks.

Our hearts go out to those of you who grieve or have other problems now. We remember family and tribe in our prayers.

HOUSTON

There is much to rejoice about also. Very productive Council meetings. And another benefit added to those already available. Do mail your registration slip from the HowNiKan in

quickly, so we will be 75% accounted for, ASAP, for the burial benefit.

We in Texas are concerned for you in California as the rains continue to fall. We hope all you Potawatomis out there stay high and dry.

We saw a 3-D movie in an IMAX theater recently titled "The Last Buffalo." If it comes your way, we recommend it. We look forward to seeing you on April 15. Be good to each other.

Megwetch,

Lu Ellis

The New Year has begun whether we are ready or not! So far it has been busy for me; January is well on its way. Christmas and the New Year came and went in a blur.

I attended a very nice Christmas party of the children in this area at the American Indian Center of Dallas "new to them" facility. A lot of preparation and hard work had gone into the party and the gifts and refreshments were great. I even got a Christmas sack with candy and apples. It's been a long time since I was a kid and received anything like that. The American Indian Center of Dallas is preparing to move into their new location soon. Kim and Craig Anderson, local Potawatomis, are very active with this organization and their very worthwhile work.

Another of our tribal members from the Northern Texas Re-

DALLAS

gion, Karin Kreager, is starting an internship with the American Indian Center of Dallas. Karin received her Bachelor of Science degree in Sociology from Texas Women's University and is work-

ing toward her certification in drug and alcohol abuse counseling. After completing the course work required, Karen has done her practicum at the Veterans Administration Hospital in Bonham and the Behavioral Health Unit at Texoma Medical Center in Denison.

I hope all of you have read the articles about the burial insurance fund and have returned the enrollment form to Shawnee. If you need a form or additional forms, call me and I'll send them. Remember our Regional meeting April 29. Be sure and mark your calendar and make your plans to attend.

Marjorie Hobdy

REGIONAL REPORTS

DENVER

Hello again from the brown cloud.

I hope everyone had a good Christmas and Happy New Year.

Here in Denver, there are quite a few things going on, the Stock Show, Gem Show, and many of the art galleries are wanting to get rid of over stocks.

The last week in December I took a trip to Arkansas. I had a wonderful time there visiting with my father and mother. Usually I take I-70 across Kansas and then head south at Kansas city, but this trip I took the southern route through Amarillo, Oklahoma City and then on to Shawnee.

I got to Shawnee a little late, but I saw Esther again and met some of the Tribal Police officers. They are a wonderful bunch of guys.

I had driven hard all day and arrived in Shawnee at a quarter after 5. I was really tired when I got there and they took the time to side track me long enough to make me slow down, rest and eat. So when I got back on the road again I was safer than when I had stopped. Mel escorted me around Shawnee and pointed out some of the tribal interests along the way. He took the time to answer many of my questions.

Thank you again to all of you for time you spent with me (and by the way I did stop for the night in Siloam Springs).

I have a appointment the 11th of January with the office of Dan Schaeffer, a member of the House of Representatives. Hopefully he will give me an endorsement on my health care plan, at least.

I have already started planning the 1995 regional here in Denver. If you have any suggestions, please give me a call. I think it will be a lot of fun this year.

I get in contact with the attorneys tomorrow to start incorporating the Foundation.

Right after that, I turn the paperwork into the state and federal government to get the tax exemption status. Then the real work begins, begging to get the funds to start the base fund.

Well, I think that is about it for now.

Bright Blessings,

Lisa Baldwin

REGIONAL COUNCIL SCHEDULE

These are the dates for Regional Council meetings during the remainder of the 1994-95 series:

Seattle, Washington February 11, 1995
Eugene, Oregon February 25, 1995
Northern California March 18, 1995
Texas (Houston) April 15, 1995
Texas (Dallas) April 29, 1995
Kansas City May 20, 1995

PHOENIX

Bourzho Nicon,

Seasons come and go, time changes everything — but not the joy and special glow that warm remembering brings!

How many of you have read the December HowNiKan cover to cover as I did? You really should with every paper that comes out. You may not agree with everything that is printed, that is your choice, but there is a lot of very interesting writing in it that we all should be aware of.

In this issue there are requests for remembering our language, customs and culture. Because so many of our elders have not passed down the information to us it is slipping away. Norman Kiker has accepted the responsibility of collecting it for us. However, he is going to need all of our help gathering information and sending it to him. This is a special gift he is working on for us all. Thank you, Norman.

If there is anyone in the Southwest that knows stories or knows language, I would be happy to meet with you and copy it and send it to Shawnee or assist you in sending it to Norman.

I would like to also thank Norman and Susan Campbell for sharing their experiences on the trips they took to Indiana and our home land. There are so many of us that are not able to take the trip, and it was a treat to share in your travels.

Well, I guess everyone is enrolled and has education and health applications. My phone has been silent for weeks. Please remember I'm here to help, so please call me.

If you read the HowNiKan, you will recall the information on our burial plan that is offered through our tribe. It will be of great help to us in our time of grief, but we will not have it if we don't sign up for it. If any of you need any extra blank forms for enrollment, I will have them on hand. Please remember when you move or change your name it is your responsibility to notify Shawnee or myself. Without this information Mary Farrell is unable to correspond with you, so help keep her records up to date.

Important dates and events to remember: February 4-5, Tohono Oodham Fair and Rodeo, Self, Az., for information call (602) 383-0021 Ext. 228; February 10-12, Hila Annual Tribal Fair, Sacaton, Az., for information call (602) 562-3311; February 17-19, Oodham Tosh Fair and Pow Wow, Case Grande, Az., for information call (602) 836-4257.

There is always something going on at the Heard Museum in Phoenix. They are located at 22 East Monte Vista Road. Telephone number (602) 252-8848, for information on up coming attractions call them. It is an excellent place to take children for an afternoon of hands-on crafts from making wire figures to drumming and teepee making.

More ramblings next month. I hope all of you have a very romantic Valentine's Day. Remember, after the verb "To Love," "To Help" is the most beautiful verb in the world.

Megwich,

Philonise Williams

KANSAS CITY

Bourzho from Kansas City,

What incredibly warm weather we had during the last week of December 1994. We had 50 to 60 degree readings during the last week of December but as nature takes its course winter decided to show up in January. Well, it was beautiful while it lasted.

Don't forget to mark your calendars for Saturday, May 20, for the Midwest regional council meeting. Each year I send out between 1100 to 1200 invitations to the midwest area; this the largest region other than Oklahoma. I have gotten approximately 200 to 250 confirmations for attendance and around 50 to 60 invitations returned for bad addresses or no forwarding address. This is very costly and time consuming to try and track down corrected addresses. I only ask that everyone do their part and keep a current address on file in Shawnee.

The regional council meetings are a very important part of tribal business. This is your chance to meet with some of the business committee and get the latest information and updates on tribal matters. We will also get the opportunity to meet with J.D. Colbert, our new tribal administrator. I am very much looking forward to meeting with him. I also look forward to meeting with my fellow tribal members. Hope to see you there.

Upcoming PowWows

February 25 & 26, 1995 Jefferson Barracks, St. Louis, MO (bring your chairs.)

STATE AND REGIONAL ORGANIZATIONS:

I suggest that you cut this out and put it in a safe place for referral:

American Indian Center

4115 Connecticut
St. Louis, MO 63116

Heart of America Indian Center

1340 Admiral Blvd.
Kansas City, MO 816-421-7608

Southwest Missouri Indian Center

2422 West Division
Springfield, MO (417) 869-9550

Indian Center of Lawrence

P.O. Box 1016
1920 Moodie Rd.
Lawrence, KS 66044 (913) 841-7202

Mid American All-Indian Ctr.

650 N. Seneca
Wichita, KS 67203 (316) 262-5221

Wichita Indian Health Ctr.

2318 E. Central
Wichita, KS 67214 (316) 262-2415

Haskell Indian Health Ctr.

2415 Massachusetts
Lawrence, KS 66044 (913) 843-3750

Holton PHS Indian Health Ctr.

100 W. 16th St.
Holton, KS 66436 (913) 364-2177

Maryann Frank

REGIONAL REPORTS

NORTHERN CALIFORNIA

Bourzho from Merced,

Beginning the new year is really finishing up old business from the last year.

The highlight of closing out the new year was that it was done at the Clovis New Year's Eve Pow Wow. The new year was ushered in during a circle (friendship) dance with the arena totally full.

Things are in full swing on the Regional meeting with all of the necessary paperwork, insurance needs and planning underway to make this our largest gathering ever.

There will be plenty of room indoors for all of the activities that have been planned and if there are any special wants or needs, please let me know. As I have indicated in previous months, we will have RV parking available at the fairgrounds for a nominal charge. Give me a call if you need to reserve space.

I've enjoyed the correspondence I've received this past month with many beautiful cards. I was not able to get all of my cards sent due to family illnesses and running a month behind during December.

There appear to be many opportunities opening in the coming year for gathering of information on our cultural history with the recent efforts by our chaplain, Norman Kiker, with the Business Committee's blessing, making good inroads in this endeavor. Anyone that has information that they wish to share should give a call to this office or to Norman directly.

I still have been getting address changes once in a while and you should remember to fill out the form in the HowNikan regarding the new "burial insurance" program the Business Committee has recently gotten approval for.

Keep enrolling those new family members as well as anyone that hasn't enrolled.

Thanks again to all those in our tribe that have a love for the culture for staying involved and caring. Thanks for the sharing that I have noted these past several years.

Megwetch,

Gary Bibb

OREGON

Bourzho from Oregon:

I have been busy getting ready for our Oregon regional meeting coming up in Eugene, Oregon February 25 at the diner at Shilo Inn. We have made it easy for everyone to find, as it is right off I-5 Exit 195 A, located on the east side of the freeway. This exit is also the beltline exit. We will have letters out to you soon, with more details, but please mark this very important date on your calendar, and plan to attend.

It is very important that you return your R.S.V.P. either by mail or call us here at the office (1800-522-3744) as soon as possible. We are expecting an interesting and informative day, along with a wonderful lunch, and lots of visiting time.

Are you ready to pow wow? On January 28, the Western Oregon State College, Native American Students will be holding their Pow-Wow at the College in Monmouth, Oregon. Monmouth is between Rickreal and Corvallis. They are planning two Grand Entries this year, one at 12 p.m. and one at 6 p.m., with a dinner intermission between. For more information call the Minority Student Office at (503) 838-8195.

Katie Baptiste, a Potawatomi and a student at Sacred Heart Catholic School in Gervais, has been presented a certificate of honor for a poem she wrote. She has been asked permission to publish her poem in the publication, "A Celebration of Oregon's Young Poets." This is not the first time Katie has gotten recognition for her writings. We are very proud of her and the other Potawatomi students who have achieved writing awards.

Santa surprised David West Christmas morning by leaving a very special gift under his tree—a 6 pound, 9 ounce grandson. Dave said he is perfect in every way, with lots of long black hair. Our congratulations to Cody William's mother, Shylo Kay, on a Christmas angel and a job well done.

We were saddened at the news of Jimmy "Paxeco" Waubaunsee's death last month. What wonderful memories we have of Paxeco and the squash seeds he shared, of sunny afternoons on my back porch, eating watermelon and spitting seeds. I remember thinking how much he reminded me of my dad. I will miss him very much.

Dates to remember: Jan. 28, 1995, Western Oregon State College Pow-Wow; Feb. 11, 1995, Washington State Regional Meeting (Seattle); Feb. 15, 1995, Oregon State Regional Meeting (Eugene). Give me a call if I can be of help in any way.

Megwich,

Rocky Baptiste



Your health...

Bone marrow donors sought

American Indian Research and Development, Inc. of Norman, Oklahoma, has received a grant from the National Marrow Donor Program for the development of a special project for the Native Americans of Oklahoma and New Mexico. The name of the program is the Native American Donor Recruitment Project.

The project will be conducting marrow drives in the two states to recruit Native Americans to increase the number of donors who are willing to donate their marrow to someone who is in need of a bone marrow transplant.

Many Native Americans across the country have blood diseases they will die from unless a bone marrow donor is found. Their best chance at life is to find another Native American whose body tissues are similar to their own. But because bone marrow is very difficult to match, the odds of finding a donor can be as high as one in a million.

Bone marrow is inherited from your family, just like hair or eye color. That's why Native Americans in need of new bone marrow are most likely to find a donor within their own families. But sometimes a donor cannot be found, even among family members. When patients cannot find a bone marrow match, their doctors contact the national registry of bone marrow donors.

The national registry of Native American bone marrow donors lists tribal members from around the nation willing to share the gift of life with someone in need. But the list of donors is small. Donors are desperately needed in order to increase the number of Native American lives saved.

It just takes one small blood sample and your consent to get on the list of donors. If you would like to become a Native American bone marrow donor and are of Indian descent and between the ages of eighteen and fifty-five and in good health you very well become a donor.

To become a donor you can contact the Native American Marrow Donor Recruitment Project, the phone number is (405) 364-5398, the mailing address is 2424 Springer Drive, Norman, OK 73069. The testing is free to Native Americans and if any one wishes to become a volunteer to help assist during a drive they need to contact Stuart Tonemah, program Administrator, Donna Rhodes or Charles Tonemah who are the recruiters and trainers for this special project.

Cancer network to focus on Native Americans

Although cancer is a significant health problem among American Indians and Alaska Natives, it is often a low priority on tribal health agendas.

The Network for Cancer Control Research Among American Indian and Alaska Native population conducted a survey of tribal leaders where they ranked cancer awareness on their agenda. Cancer ranked fifth among seven disease categories which require attention of tribal leaders. The Network is composed of a steering committee whose role is to enhance that awareness of Indian people, scientists and health care delivers that cancer is increasing in this population and has exceed the national average in Alaska and the Northern Plains states.

The network is a group initially sponsored by the National Cancer Institute's Division of Cancer Control to investigate the problem of cancer in American Indians/Alaska Natives. The group is composed of fifteen Indian and non-Indian members with representatives from Indian Health Service and the National Cancer Institute serving as ex-officio, non-voting members. The Network has prepared a national strategic plan to enhance the awareness of cancer in American Indians and the increased incidence and poor survival from cancer in this century.

Individuals with a special interest in cancer and whom wish to serve on the Network Steering Committee may submit their application or letter of inquiry to Dr. Jennie Joe, Native American Research and Training Center, University of Arizona, 1642 East Helen Street, Tuscon, AZ 85719.

THOUGHT FOR TODAY

February! A month to celebrate Groundhog's Day, St. Valentine's Day and Presidents' Day. But did you know February is also American History Month? Organizations across the country plan activities that promote the study and preservation of American history.

You can preserve and document the history of your family, your ancestors and Potawatomi tribal history. I remember my grandmother (Lillie Kime) sharing with me her stories of life when she was a little girl. Lillie is gone, but her pieces of history she left with me are preserved in a journal for others to enjoy.

Let me encourage you to make your contribution by preserving and documenting history. And remember — to have a friend is to be one!

"Thought for Today" is provided by Steve Kime, tribal member, author and professional speaker from Bartlesville, Oklahoma.

INDIAN COUNTRY NEWS

Memo to help protect Indian Country child abuse victims

On November 21, 1994, United States Attorney Vicki Miles-LaGrange signed a Memorandum of Understanding (MOU) for the protection and safety of child abuse victims and the identification and prosecution of the perpetrator in child sexual/physical abuse cases in Indian Country Nov. 21.

The MOU was signed by Miles-LaGrange as United States Attorney for the Western District of Oklahoma; Bob Ricks, Special Agent in Charge for the Federal Bureau of Investigation (FBI); and representatives from the Oklahoma Department of Human Services, the Bureau of Indian Affairs, the Indian Health Service and seventeen (17) sovereign Indian nations located within the Western District of Oklahoma.

The MOU provides a uniform protocol for identifying and reporting cases of child physical and sexual abuse, and is expected to enhance the possibility for federal prosecution of these cases arising within Indian Country in the Western District of Oklahoma. The Northern and Eastern Districts of Oklahoma have previously executed similar agreements. The agreement in the Western District is the result of months of dialogue between the U.S. Attorney's office, the FBI, child protection workers, and tribal leaders of all of the District's Indian Nations.

The United States Attorney's office obtained the comments, suggestions, and input of all of the various tribal, state, and federal entities involved in the identification and prosecution of these cases. Literally hundreds of copies of the MOU were distributed throughout Indian Country for comments and suggestions. The MOU was refined with input provided in the numerous meetings with tribal leaders, child protection workers, tribal police officers, Indian child welfare workers, Bureau of Indian Affairs (BIA) law enforcement officers, tribal attorneys, tribal judges, court personnel, Oklahoma Department of Human Services

(DHS) employees, FBI agents, Indian Health Services (IHS) personnel, and others. These individuals all provided valuable and helpful comments and suggestions.

The Indian Nations signing the MOU include the Absentee Shawnee Tribe of Oklahoma, Apache Tribe of Oklahoma, Caddo Tribe of Oklahoma, Cheyenne-Arapaho Tribes of Oklahoma, Chickasaw Nation, Citizen Band Potawatomi Tribe of Oklahoma, Comanche Tribe of Oklahoma, Fort Sill Apache Tribe, Iowa Tribe of Oklahoma, Kaw Nation, Kickapoo Tribe of Oklahoma, Kiowa Tribe of Oklahoma, Otoe-Missouria Tribe of Oklahoma, Pawnee Tribe of Oklahoma, Sac & Fox Nation, Tonkawa Tribe of Oklahoma, and the Wichita and Affiliated Tribes.

Iowa Tribe signs rehab agreement

A formal signing ceremony between the Oklahoma Department of Rehabilitation Services (DRS) and the Iowa Tribe Section 130 Vocational Rehabilitation Project was held December 15 at the Iowa Tribe Conference room. Signing for the State Agency was Jerry Dunlap, Director Oklahoma Department of Rehabilitation Services and Mr. Wallace Murray, Iowa Tribe Chairman. Congressman Bill Brewster was also present along with other tribal officials and project personnel.

The agreement between the State Department of Rehabilitation Services and the Iowa Tribe's Section 130 Vocational Rehabilitation Project will promote and expand Vocational Rehabilitation services to eligible American Indians who are disabled or severely disabled residing in Kay, Noble, Payne, Pawnee, Logan, Lincoln, and Pottawatomie counties.

The State Department of Rehabilitation Services (DRS) has the basic responsibility to provide rehabilitation services to all eligible residents of Oklahoma. The Iowa Tribe of Oklahoma, by virtue of having received a U.S. Department of

Education Vocational Rehabilitation Services Grant for American Indians with disabilities has agreed to share this responsibility by serving eligible tribal members within the specified seven county area. Both the State Department of Rehabilitation Services and the Iowa Tribe may refer applicants for consideration of services.

State compiling talent directory

The Oklahoma Indian Affairs Commission is in the process of developing the "Oklahoma Native American Talent Directory II," a pictorial directory of actors and actresses of all ages, technicians, and cultural consultants, which will be marketed to local, state, national, and international entertainment industry agencies and individuals. With the assistance of the State Arts Council of Oklahoma, the Oklahoma Indian Affairs Commission will print the "Oklahoma Native American Talent II" in February, 1995.

The 1994 talent directory was developed to focus the entertainment industry on Oklahoma's Native American talent and cultural resources as a prime location for film and other entertainment projects. Since disseminating to more than 600 local, state, national, and international individuals and organizations in February 1994, the Oklahoma Indian Affairs Commission has had numerous letters and telephone calls from entertainment industry contacts requesting copies of the Directory, assistance in setting up casting calls, or assistance in locating a particular actor for a specific project.

Eligibility requirements include a 1995 application form, a notarized "Release of Information" form, an 8 X 10 black and white (only) photograph, and a copy of the applicant's Certificate of Degree of Indian Blood (CDIB) or tribal enrollment card. A resume is optional, but encouraged.

"Talent Directory Applica-

tion Kits" for persons eligible to appear in the directory under any one of the three categories previously mentioned can be obtained by submitting a written request for a kit from the Oklahoma Indian Affairs Commission at 4545 North Lincoln Boulevard, Suite 282, Oklahoma City, Oklahoma 73105, or by calling (405) 521-3828.

Seminoles begin transit system

(From *Coku Tvl Vmw*, Seminole Nation, December 1994) — The Seminole Nation General Council approved a resolution Saturday authorizing Principal Chief Jerry Haney to begin negotiations on a Seminole County Transit System, announced Qazi Alam, Program Administrator. The transit system will serve all residents living in the county regardless of race or national origin.

"This is an important achievement for the tribe as well as the county," said Alam. "The system will be an asset to the elderly and those unable to afford adequate transportation." According to Jason Chambers, Tribal Planner, the system will open with three, 21 passenger mini-buses. The vehicles will be handicapped-accessible and will charge minimal fares to seniors along with children discounts.

The Seminole Nation will receive more than \$160 thousand of financial assistance from the Oklahoma Department of Transportation to develop the system. The Tribe will contribute \$10,000 in cash and \$11,484 from in-kind contributions. The balance of local in-kind, \$13,501, will be raised by other communities. The Tribe will be legally and financially responsible for the performance of the project.

Local governments will contribute dispatcher services and other labor, said chambers.

Alam says tribal legislators will establish a Transit Authority before activating the system. He said the Seminole Transit System may be operational by February, 1995.

Kaw Nation signs compact

(From the *Kanza News*, Kaw Nation, December 1994) — Chairperson Wanda Stone signed a historic government-to-government compact with the United States Government, represented by the Department of Health and Human Services, Public Health Service, Indian Health Service (IHS) on October 31, 1994.

As a result of recently completed planning efforts, the Kaw Nation Executive Council determined that there is a need to establish a clinic within the Kaw Nation jurisdictional area. Studies have shown that Kaw Nation tribal members historically under-use the existing clinical facilities provided by the Pawnee Service unit, Indian Health Service.

Problems plagued the self-governance negotiation process which began with pre-negotiations at the Oklahoma City Area Office on August 11, 1994.

The government-to-government compact signed by the United States and the Kaw Nation on October 31, 1994 will remain in force throughout the duration of the Self-Governance Demonstration Project which was recently extended for a 10 year period. The agreement is in force of 11 months beginning Feb. 1 and is subject to negotiation on an annual basis.

Winnebagos change name to HoChunk

(From *News From Indian Country*, mid-December 1994) — The Wisconsin Winnebago Tribe has received final approval to change its name to Ho Chunk Nation, a U.S. Bureau of Indian Affairs spokeswoman says.

The name was chosen as part of the tribe's new constitution, which was given final approval in the federal agency, Diane Rosen, the BIA's tribal operation officer at its Ashland office, said November 7.

The Wisconsin branch of the tribe has 4,900 members.

POTAWATOMI SCRAPBOOK

A tribal leader of a century ago looks at the future

"Our hunting and fishing grounds are gone. We will never be able to see them again. Our feathers and our painted faces have faded away ... My dear bother Indian, we must cling to our dear homes, the last homes provided for us."

This article, taken from The Indian School Journal in 1909, was written by John B. Pambago. The Journal article stated that "Mr. Pambago was appointed national committeeman for the Pottawatomies in Oklahoma in January, 1887, which means that he was their business representative. He also was appointed U.S. Indian policeman in March, 1903, under Frank E. Thackery, superintendent and special disbursing agent at Shawnee Indian agency. Mr. Pambago is fifty-six years of age. He says there are only a few full bloods left of his tribe. It will not be long before they will be white Indians."

These few sketches of olden times and of treaties between the United States, and the Pottawatomie Indians, may be interesting reading to those who read *The Journal*. What I have seen and heard and known in my life as an Indian tells me, "the Indian scalps his enemy, and the pale-face skins his friends." This Pottawatomie tribe of Indians were not similar to any other tribe of Indians in America, in their peculiar dress, customs, or possessions.

At the time they were of the most power, the Indian man had to have a close shaved head, except a little bunch of hair right on top of the head. This hair on the top, must be long enough to attach the eagle feather to. The painting of the face was also the practice of the squaw. Way back in our fathers' time, they were very easily offended, hostile to battle, and had trouble at various times and places. In our ancestors' time, they called each other by name the same as at the present time. The Pottawatomie Indians called the pale-face, in his own language, "Wab-ski-sit-m-gye-ni-to," meaning "White-devil," while the pale-face called the Indian "Red-devil."

In December 2, 1795, a treaty of peace was made between the United States and tribes called Wyandottes, Delawares, Shawnees, Ottawas, Chippewas, Pottawatomies, Miami, El-Rivers, Weas, Kickapoos, Piankashaws, and Kaskaskians, which put an end to a de-

structive war and settled all controversies, and restored harmony and friendly intercourse between the United States and the Indian tribes. Anthony Wayne, Major-General, commanding the army of the United States, and sole commissioner for the good purposes above mentioned, and the tribes of Indians represented, their chiefs and warriors, met together at Greenville, the headquarters of the Army, and agreed on the following articles which are ratified by the President with the advice and consent of the Senate of the United States, and were binding on them and the tribes.

"Article 1. Henceforth all hostilities shall cease, peace established, and be perpetual, and a friendly intercourse shall take place between the United States and the Indian tribes.

"Article 2. All prisoners shall, on both sides, be restored. The Indian prisoners of the United States shall be immediately set at liberty.

The people of the United States still remaining prisoners among the Indians shall be delivered in ninety days from the date hereof, to the general or commanding officer at Greenville, or Fort Defiance, and ten chiefs of the said tribes shall remain at Greenville as hostages, until the delivery of the prisoners shall be effected.

These twelve tribes signed the first treaty with United States on the above date, excepting the Delaware tribes, who made their first treaty with the United States on September 17, 1778.

The Pottawatomie Indians were known as the Chippewas, Ottawas, and Pottawatomies, the "Pottawatomies of the Prairies," the "Pottawatomies of the Wabash," and the "Pottawatomies of Indiana." These people had, subsequent to the year 1828, entered into separate and distinct treaties with the United States, but came together, near Council Bluffs, Iowa, on the 5th-17th of June, 1846, and called themselves the Pottawatomie Nation. The United States agreed to grant to this united tribe possession and title to a tract of land 30 miles square, on both sides of the Kansas River, and guaranteed the



This photograph from the collection at the Smithsonian Institution in Washington, D.C. is simply identified as "Old Chief," with no name or year indicated. Any tribal member who might know who this is should contact Mary Farrell in Tribal Rolls.

full and complete possession of the same to them, as their land and home forever. The Pottawatomie Indians of Kansas were located upon and occupied a reservation lying in Shawnee, Jackson, Pottawatomie, and Waubesa counties, for which they paid the Government the sum of \$87,000 in money, besides relinquishing other land rights.

These Pottawatomie Indians have ceased their hostilities since the treaty of peace, in 1795, 114 years ago, and have been friendly and peaceable ever since.

They have also adopted civilization and in 1846 over 50 percent joined the Roman Catholic church. The result was that they became friendly to each other and began marrying and live happily, and have large families.

The facts given above are partly from old treaties, and from the lips of Louis Pambago, my father, and from Esk-pu-kee-both died in 1881. Louis Pambago was about seventy-five years of age and Esk-pu-kee was about eighty-five years

Continued, next page

New report claims Native American languages quite diverse

In a new paper, linguists Ives Goddard of the Smithsonian's National Museum of Natural History and Lyle Campbell of Louisiana State University have refuted the theory that Native American languages fall into just three major groups. This theory, advanced by Stanford University's Joseph Greenberg, also suggests that the Americas were populated by at most three separate migration across the Bering Strait. In contrast, Goddard and Campbell show that the languages are extremely diverse and argue that the linguistic picture as presently known is compatible with a wide range of migratory scenarios.

The new paper appears in *Method and Theory for Investigating the Peopling of the Americas*, published by the Center for the Study of the First Americans at Oregon State University. The paper challenges Greenberg's fundamental assumption,

which is that relationships among languages can be determined from the number of shared words that are similar in sound and meaning. Goddard and Campbell concede that Greenberg used this approach successfully to classify Indo-European languages, which have been diverging for only about 6,000 years. But the authors point out that such an approach does not necessarily work when analyzing languages that have been diverging for 12,000 years or more, as is the case with the Native American languages.

Over such great spans of time, inherited similarities in words and grammar often disappear, and superficial similarities may arise. "The real argument," says Goddard, "is about chance. How do you determine which similarities reflect relationships and which are accidental?" The answer, according to Goddard and Campbell, is to rely on careful

study of linguistic changes over time, a field of endeavor known as historical linguistics. In the new paper, the authors reassess Greenberg's findings based on such reconstructions of linguistic history.

To distinguish "Amerind," his largest language group, Greenberg relies in part on evidence from first- and second-person pronouns. As phrased by Greenberg's associate, Merritt Ruhlen, "Amerind languages are characterized by first-person *n* and second-person *m*." Goddard and Campbell refute this claim by compiling a table of pronouns from one branch of Amerind, which reveals extensive diversity even within the subgroup. They observe that in these languages second-person *m* is actually rather rare and specialized, second-person *n* is as common as first-person *n*, and *n* or *m* is used for both first and second person in four of the languages or subfamilies.

Goddard and Campbell also list seven consonants that are found in both pronouns in the subgroup. They point out that five of these (*m*, *n*, *t*, *k*, and *s*) are the most common consonants in all languages, accounting for much of the apparent similarity. They further remark that the diversity of pronouns in the subgroup undermines Greenberg's assumption that pronouns are relatively stable linguistic elements and therefore reliable indicators of language relationships over long periods of time. The authors then go on to analyze in detail additional sets of words that Greenberg and Ruhlen claim are related, showing how the techniques of historical linguistics can demonstrate that they did not arise from a common ancestor.

Such detailed analyses may never be possible for the earliest American languages, but patterns revealed by historical linguistics may

someday corroborate those from genetic or archaeological research. "Regrettably, the first language or languages spoken in the America are at present invisible ... but this lack of knowledge cannot serve as a justification of the use of less reliable techniques," advise the authors.

Although linguists are struggling to document the diversity of Native American languages, Goddard observes, "As many as 90 percent of Native American languages may no longer be spoken by the end of the next century. If we want to gather the clues to human history available from them, we must do it now. The National Anthropological Archives at the Smithsonian's National Museum of Natural History has tens of thousands of pages of text, but at the rate we are going there is little hope of interpreting it all before the native speakers are gone."

'Our children will take hold and do better ...'

Continued from previous page
of age when they died. I was born and raised in Pottawatomie County, Kansas.

In November 15, 1861, by treaty (12 Stat. 1191) these Indians agreed that the tribe should be divided into two classes, the one consisting of those who were desirous of taking allotments in severalty, and those desiring to hold in common. Those desiring to hold in severalty were to select their allotments, the other since known as the "Prairie Band," were to have a proportionate amount set aside in a body, which has been and is still known as the "Diminished Reserve." Under the provisions of this treaty, the census was taken, the lands surveyed and the division of the tribe perfected. 1,400 elected to take allotments in severalty, and 780 to remain in tribal condition, and occupy the "Diminished Reserve." Thus the matter stood for seven years. In the meantime a large number of the Indians who had taken their allotments became citizens of the United States. Many of them had disposed of their lands, because conditions were unpleasant. They were surrounded on every side by white men who were better farmers, more familiar with commerce and trade, possessed of more means, better educated, sharper traders, and who were fast getting the best of them by get-

ting possession of their lands, and other property.

The Indians were looking anxiously for a means of escape from the proximity of neighbors with whom they were compelled to compete under such unfavorable conditions, and wished to go where they might obtain a new footing with the means within their reach. A new reservation should be purchased for them in the Indian Territory, to which they might move, and occupy as a common home. In 1867, a delegation of said Indians, duly authorized, proceeded to Washington, D.C., and there met a United States commission, appointed for the purpose. They entered into a treaty, which, as amended by the Senate, July 25, 1868, (15 Stat. 535) provided that "it is for the interest of the tribe that a home should be secured for the Pottawatomes in the Indian country south of Kansas." On the 9th day of November, 1870, the selection was approved by the Secretary of the Interior, and immediately thereafter, the Indians moved thereto and have ever since remained. From the Creeks were purchased 222,736 acres at 30 cents per acre - \$66,820.80; from the Seminoles, 353,133 acres at .15 - \$52,969.95; in all, \$119,790.75. The price for these lands was paid by the Government, which by the terms of the treaty was

to be charged to the said Pottawatomes.

The preceding agreement was made by H. Jerome, Alfred M. Wilson, and Warren G. Sayre, commissioners on the part of the United States, with the "Citizen Band of Pottawatomie Indians," in Oklahoma, on the 25th day of June, 1890. Such were the first and last treaties with the United States and the Pottawatomie Indians, it being ninety-five years since the first treaty.

My Dear Pottawatomes: This last treaty means the last and forever. No more country will be provided for the Pottawatomes to go to and occupy as their own land, to hold as their common home, thereby winding up the treaties and also our "barbarity." Our ancient times are about gone. Our hunting and fishing grounds are gone. We will never be able to see them again. Our feathers and our painted faces have faded away too, while the white brother, and sister too, have adopted wearing feathers and furs, and are painting their faces. My dear brother Indian, we must cling to our dear homes, the last homes provided for us. If we sell our homes that may mean homeless Indians, because the Indian will never again have the opportunity to buy land as cheaply as by the olden-times treaties. The land is of such a price as to be practically out of the reach of

the Indian. The Indian had better stick to his land like a stamp on the envelope, and go to work. You may have children at the school age. Send them to school while they have the opportunity for education, free school, free clothing, free boarding, and free homes, from our good Government. This school service which has been offered to Indians for many years, this opportunity for free education for our children may not last long, but we hope it will last a long time before it will cease. Then while we are at home and at work, with the children at the school, it may be that our children will have better educations than ourselves, and when they return home from school, and find us at home, hard at work trying to make a living, our children will take hold and do better in our homes that we can. We must give a chance to our children by allowing them to take advantage of the good education that the Government gives to our children. They need a good education for their own benefit, to meet the difficulties awaiting them for a long time to come. They will meet difficulties all their lives, and if they have a good education it will be the only sure way to meet them. A good education no one can steal or take away. It will stay with them all their lives and that is the main thing to have.

HOW-NI-KAN

PEOPLE OF THE FIRE

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Twenty-eight tribes covered under self governance act signed Oct. 25

(From *News From Indian Country*, mid-December 1994) — President Clinton signed the Tribal Self-Governance Act into law on Oct. 25, according permanent self-governance status to the 28 Indian Nations participating in the Self-Governance Demonstration Project. The bill passed both the House and the Senate on Oct. 7 as Title II of Hr 4842.

Self-Governance was a tribal initiative intended to allow Indian nations greater flexibility and control in meeting the needs of their communities while maintaining the trust responsibility of the federal government.

Initially a demonstration project enacted under the "Indian Self-Determination Act Amendments of 1988," Self-Governance allows participating tribes to negotiate annual funding agreements with the federal government, and authorizes them to plan, conduct, consolidate and redesign tribally administered programs previously funded and administered on their behalf by the Bureau of Indian Affairs and the Indian Health Service.

The Act permits the Department of the Interior to increase the number of tribes participating in Self-Governance by up to 20 each year, it entitles each tribe to choose the extent of their participation, and it allows the program to co-exist with other tribal Indian Self-Determination Act arrangements.

Although the Self-Governance

Demonstration Project was considered an innovative experiment, as sovereign nations Indian Nations have practiced self-governance for centuries untold. Many of its concepts can be traced back thousands of years.

Coeur d'Alenes aim for national lottery

(From *News From Indian Country*, late December 1994) — The Coeur d'Alene Tribe's push to host a first-ever national lottery appears on track.

An Indian gaming official on November 27 said the tribe's proposed gaming contract is being "actively considered" and could be endorsed as early as this month.

If allowed, the game would be available in 32 states which allow lotteries. Players would purchase tickets with a credit card using a toll-free number.

The game could mean millions for the tribe.

Self governance —

Continued from page 1

specifics at this early stage. "We are planning to move the health programs into new facilities, and of course it is our goal to be able to offer a broader range of services than currently available through the IHS with improvement in the quality of those services."

Consultant charting self governance course

Years of experience as a contracting officer with the Bureau of Indian Affairs, as a Pawnee Business Committee member, as executive director of several tribes and programs will help Roy Taylor chart the Potawatomi's course to self-governance.

Taylor, 50, recently became the tribe's self governance consultant and began the complicated process of converting federal programs to tribal programs through a self governance compact. "It is not something that will come in 30 days," he said. "Lots of things have to happen before we can get into a compact profile."

"In the past it's been self-determination," he said. "Now it's going to the next level — compacting." That means the budgeting will be tribe's direct responsibility, which "removes it from the bureaucratic reviews which have resulted in delays" in the past. "Now that we have been approved, we are in the early stages of an Indian Health Services-funded Federal Program Analysis Grant," he explained. "That precedes the application process for entering into a compact."

Taylor said there are five objectives at this point: to review existing policies, determine eligibility guidelines, study funding methodology, determine actual funding and decide what level of staffing is used to deliver the programs. This analysis will be the basis for planning the eventual compact, he explained.

"The purpose of the project is to analyze and redesign IHS programs and services to better meet the health



Roy Taylor

needs of Potawatomi tribal members," Taylor said.

Although there is some resistance to self governance at the federal level, Taylor said he feels every tribe should have the opportunity to examine all of this information and determine whether or not it is in the tribe's best interests to compact with the government for health care needs. "It opens up a realm of happiness for our tribes that we've never had before."

A proud Pawnee, Taylor gives credit to his great-great-grandfather White Eagle, a Pawnee warrior and scout. Taylor himself is a Marine veteran of the Korean War. He and his wife, an enrolled Choctaw, live in Stroud. They have three grown children.